

THE LIGHT OF THE EAST



ST. ATHANASIUS THE GREAT **BYZANTINE CATHOLIC CHURCH**

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

Pastor: Very Rev. Protopresbyter Bryan R. Eyman. D. Min. D. Phil.

Cantors: Marcus Loidolt, John Danovich

Business Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

FAX: 317-632-2988

WEEKEND DIVINE SERVICES

Sat: 5 PM [Vespers with Liturgy]

Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy]

**Mystery of Holy Repentance [Confessions]: AFTER Saturday
Evening Prayer or ANYTIME by appointment**

SERVICES FOR THE WEEK OF JANUARY 5, 2014

33RD SUNDAY AFTER PENTECOST.

SUNDAY BEFORE THEOPHANY.

VIGIL OF THE THEOPHANY.

The Holy Martyrs Theopempt and Theona. Our Ven. Mother Syncletica.

The Holy Prophet Micah.

PLEASE COME FORWARD AFTER THE DIVINE LITURGY;

KISS THE HOLY ICONS, KISS THE HAND CROSS [OR RECEIVE

THE HOLY ANOINTING], & PARTAKE OF THE ANTIDORAN

[BLESSED BREAD]. CHRIST IS BORN! GLORIFY HIM!

SAT. JAN. 4

5 PM VESPER LITURGY +Joseph Loya by Fr. Bryan

SUN. JAN. 5

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

7 PM GREAT COMPLINE FOR THEOPHANY WITH

CONSECRATION OF THE JORDAN WATER

MON. JAN. 6

THE THEOPHANY OF OUR LORD, GOD AND
SAVIOR JESUS CHRIST

[HOLY DAY OF OBLIGATION]

9 AM FOR THE PEOPLE

TUE. JAN. 7

Synaxis of the Holy Forerunner, Prophet and Baptist
John.

FATHER BRYAN IN MUNSTER

WED. JAN. 8

Post-Festive Day of the Theophany. Our ven. Fr. George
the Chozebite. Our Ven. Mother Domenica. Our Holy
Father & Confessor Emilian.

FATHER BRYAN IN MUNSTER

THU. JAN. 9

Post-Festive Day of the Theophany. The Holy Martyr
Polyeuct.

FRI. JAN. 10

NO DIVINE SERVICES ~ FATHER'S DAY OFF

Post-Festive Day of the Theophany. Our Holy father

Gregory of Nyssa. The Ven. Dometian, Bishop of

Melitene. Our Ven. Fr. Marcion, Presbyter and

Treasurer of the Great Church.

9 AM +Maria Hendricks by Friends

SAT. JAN. 11

Saturday after Theophany. Our Ven. Fr. Theodosius,
founder of the Common Life.

5 PM VESPER LITURGY + *Derek Anthony* by Fr. Bryan

SUN. JAN. 12

SUNDAY AFTER THEOPHANY. The Holy Martyr
Tatiana.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

**WE WELCOME ALL OF OUR VISITORS PLEASE JOIN US FOR
OUR COFFEE SOCIAL IN OUR ST. MARY HALL**



**SUNDAY, JANUARY 5 – LITURGY
BEGINS ON PAGE 11** PROPER
FOR THE LITURGY ARE FOUND ON
PAGE 161 [TONE 8] AND PAGES 309
– 312 [SUNDAY BEFORE
THEOPHANY] OR **ON THE PULL
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.**

VESPERS PROPER

ARE FOUND ON PAGES 159-60 AND
ON THE SUNDAY/ FEAST DAY
HANDOUT

*Vigil Liturgy begins on page 104 of the Blue-Green Pew
Book. We switch to the Liturgy portion at “Holy God”
pages 28-30.*

CHRIST IS BORN!

GLORIFY HIM!

CHRIST IS BAPTIZED!

IN THE JORDAN!

YOUR GIFT TO THE LORD ~ THE MONTH OF DEC. 2013

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
<i>Dec. 1</i>	\$ 884.07	\$ 40.37	\$0.00	\$ 516.00	\$1,440.44
<i>Dec. 8</i>	\$1,624.61	\$ 97.85	\$0.00	\$ 366.90	\$2,089.36
<i>Dec. 15</i>	\$ 924.24	\$ 56.93	\$0.00	\$ 1,316.25	\$2,297.42
<i>Dec. 22</i>	\$1,001.16	\$ 56.00	\$0.00	\$1,343.89	\$2,401.05
<i>Dec. 29</i>	\$3,133.48	\$ 93.05	\$0.00	\$ 686.75	\$3,913.28
<i>TOTAL</i>	\$7,567.56	\$344.20	\$0.00	\$ 4,391.79	\$12,303.55

***We need a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO
ST.ATHANASIUS THE GREAT PARISH!***

<i>Candles Available</i>	<i>Monthly Donation</i>	<i>Intention</i>	<i>Sponsor</i>
Eternal Lamp	\$40.00	Family Healing	Olga Vaughn
Icon Screen (6)	\$35.00	+Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	Jesus, Mary ,Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Gary Firestone	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	
Holy Table	\$40.00		Margaret Hayes

Give a spiritual Gift to someone in need. We have candle Gift Cards you can send or give to a loved one, friend or someone in need of prayers. A single 6-day candle is \$5. For an entire month the cost is \$25. When giving your donation use the candle envelope in the back of the Church. Paired with it, take the candle card to give as a gift. In addition to the name on the candle, please specify a start date if you would like the Church to light the candle[s] in front of the Icons of our Lord or the Theotokos for you on a future date.

THE HOLY THEOPHANY~ Please join us for Great Compline and the Consecration of the Jordan Water tonight at 7 PM or for the Divine Liturgy at 9 AM.

2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL

The 2013-2014 Annual Eparchial Stewardship Appeal has begun!

You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card,

please call John Danovich at the Parish Office. The Parish then can send one to you. It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$1335.00 in pledges towards our goal of \$1500.00!

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS WILLIAMS.**



A FEW PICTURES FROM THE CHRISTMAS EVE SUPPER *This is just a sample of the food and fun that we had before the Christmas Eve Great Compline. From Fish to Pierogies, Bobulki, Mushroom Soup, and Borscht the food was fabulous. The fellowship was marvelous! Please plan to join us next Christmas!*

UPCOMING HOLY DAYS &

SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

SUN. JAN. 5 **7 PM GREAT COMPLINE OF THE
THEOPHANY OF OUR LORD &
CONSECRATION OF JORDAN WATER**
[THIS FULFILLS THE THEOPHANY LITURGICAL OBLIGATION]

MON. JAN. 6 **FEAST OF THE THEOPHANY OF OUR LORD**
[HOLY DAY OF OBLIGATION]
9 AM FESTAL DIVINE LITURGY

SAT. JAN. 11 **5 PM VESPERS WITH DIVINE LITURGY**
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. JAN. 12 **SUNDAY AFTER THEOPHANY**
9:45 AM THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL

SAT. JAN. 18 **REGULAR VIGIL SCHEDULE**

SUN. JAN. 19 **35TH SUNDAY AFTER PENTECOST**
REGULAR SERVICES TIMES
11:15 AM COFFEE SOCIAL

WED. JAN. 29 **7 PM FESTAL EVENING PRAYER &
MYSTERY OF HOLY ANOINTING**

THU. JAN. 30 **FEAST OF THE THREE HOLY HIERARCHS**
SOLEMN **BASIL THE GREAT, GREGORY THE**
HOLY DAY **THEOLOGIAN, AND JOHN CHRYSOSTOM**
9 AM FESTAL DIVINE LITURGY

**Upcoming celebrations of the Paraclis to the Theotokos
and Mystery of Holy Anointing "Ancient Healing Service"**

We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing once a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM
Wednesday January 29, 2014 [Festal Evening Prayer of the Three Holy Hierarchs]

Wednesday February 26

Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing

Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]

Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing
PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

Adult Eastern Christian Formation Program Continues after Coffee Social!

"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL NEXT MEET AFTER SUNDAY JAN 19.** We will begin the classes at around 11:45 AM and end at around 1 PM.

Please join in!

PASTOR NAMED TEMPORARY ADMINISTRATOR OF ST. NICHOLAS

CHURCH, MUNSTER, IN~ As part of his responsibilities as Protopresbyter of the Midwest Region, Fr. Bryan is to be Administrator of parishes which become vacant due to illness, death, retirement, or resignation. Fr. Bryan has become Administrator of St. Nicholas, Munster, in addition to those at St. Athanasius, from January 1st until a new Pastor can be named. He will be responsible for all financial and other administrative activities of the parish. He will also have to find substitutes for all weekend, holy day, funeral, and other Divine Services. He will have to travel to Munster at least two days a week [USUALLY TUESDAY & WEDNESDAY] for these purposes. Please keep Father Bryan in your prayers as he drives to and from St. Nicholas. Also remember the Parishioners of St. Nicholas in your prayers, during this transition. **THANK YOU FOR YOUR SUPPORT!**

FATHER'S LITURGICAL CORNER

Father, this Christmas we celebrated services that we have never seen before! Where did these services come from? How do you know what services to celebrate and when?



Yes, it is true that this year at St. Athanasius we celebrated some “new” liturgical services for Christmas. Indeed, we have begun a process towards a fuller parish liturgical life. The goal is to develop a parish liturgical life that includes Vespers [Evening Prayer], Matins [Morning Prayer] and the Divine Liturgy as the normal Sunday and Holyday liturgical services. For special feast days like Christmas, Theophany and Pascha [Easter] there are also the Royal Hours, and Great Compline as part of

normal parish liturgical life. This will enable the parishioners and visitors to St. Athanasius to have a deeper understanding of the Sunday or Holyday being observed.

*In the Byzantine Church the prescriptions for the Divine Services are found in what is called the **TYPICON**. The Typicon contains all of the types and formats for the Divine Services of any day of the year. In the Byzantine Catholic Metropolitan Autonomous Church of Pittsburgh, the TYPICON is compiled by Archpriest David Petrus S.E.O.D. [Doctor of Sacred Oriental Liturgy]. It is published each year by Eastern Christian Publications, and is available to the general public. Our TYPICON comes in two parts a “Common Typicon” which contains the various formats [over 25] which directs the liturgical patterns of the various days of the calendar. And then the “Annual Typicon” comes out every year, listing the saints of each day of the year.*

2014 THEOPHANY HOUSE BLESSING FORM

In the Byzantine Churches, it is traditional for everyone to have their home blessed each year. This Blessing is usually performed after the Solemn Consecration of the Jordan Water. Father Bryan would really enjoy coming to bless your home. If you would provide the information below, he will be happy to make arrangements to celebrate this blessing. Also if you would like to share a meal with Fr. Bryan please indicate below.

NAME:

ADDRESS:

HOME PHONE:

WORK PHONE:

MOBILE PHONE #1:

MOBILE PHONE #2:

I WOULD LIKE TO INVITE FATHER FOR :

LUNCH: [CHECK ONE]

SUPPER:

PLEASE CUT THIS FORM OUT, GIVE IT TO FATHER BRYAN, MAIL IT TO THE PARISH OFFICE, OR PLACE IT IN THE COLLECTION BASKET. Thank you!

Christ is baptized! In the River Jordan!

Sunday before the Theophany

The Forerunner and His Message

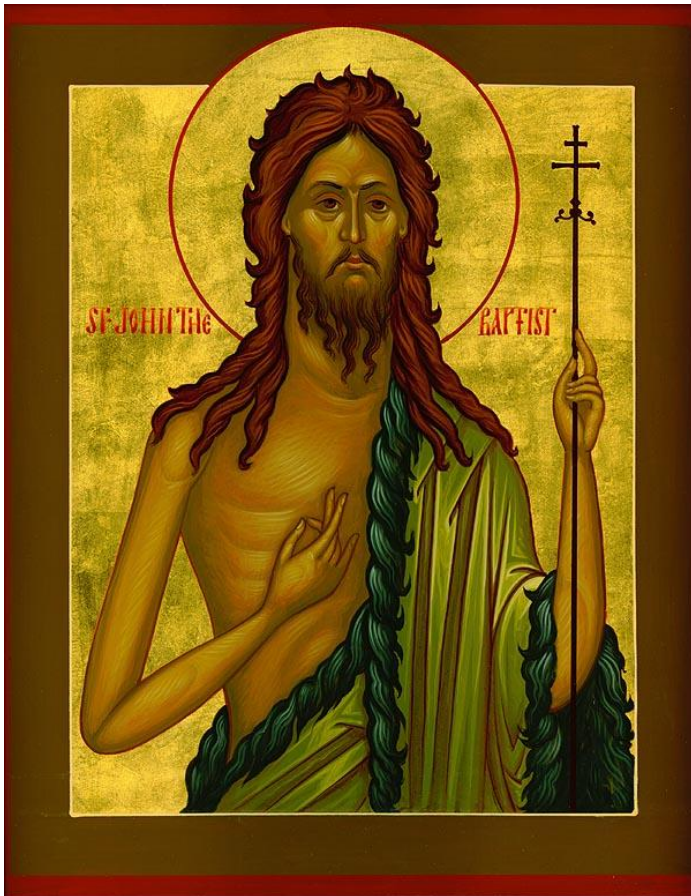
WHO IS THE GREATEST SAINT after the Theotokos? Recent sentiment in the West looks to her spouse, St. Joseph, as its foremost representative of holiness. For the Eastern Churches, however, “the Lord’s witness is enough” (troparion of St John). The liturgy here refers to the words of Christ concerning John, “*Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist...*” (Mt 11:11) Thus John the Baptist is

regularly depicted in the “Deisis” icons flanking Christ, opposite the Theotokos. This same grouping is found as the basic component of icon screens along with the icon of the church’s patron.

A moving testimony to St John comes from the fourth-century Bishop of Milan, St. Ambrose. John, he writes, “...did not enlarge the boundaries of an empire. He did not prefer triumphs of military conquest to honors. Rather, what is more, he disparaged human pleasures and lewdness of body, preaching in the desert with great spiritual power. He was a child in worldliness, but great in spirit. He was not captivated by the allurements of life, nor did he change his steadfastness of purpose through a desire to live...” (*Exposition of the Gospel of Luke*, 1.31).

John in the Scriptures

John’s unique holiness is displayed in the story of the Theotokos’ visit to his mother Elizabeth. There the Gospel tells us that, at Mary’s greeting, the child in Elizabeth’s womb leapt for joy, and Elizabeth was filled with



Sunday before the Theophany [page 2]

the Holy Spirit (see *Lk* 1:39-45). The Gospel thus shows John as aware even in the womb of the greatness of Christ who had been conceived in the womb of Mary. Thus he fulfills the prophecy made by the angel Gabriel to John's father, Zachariah: "*He will be filled with the Holy Spirit, even from his mother's womb*" (*Lk* 1:45).

Reflecting on this event, St Ambrose connects the experience of John in the womb with that of another prophet, Jeremiah. This prophet, who lived during the fall of Jerusalem and the captivity of the Jews in Babylon, describes God's call to him: "*Before I formed you in the womb I knew you, and before you were born I consecrated you. I appointed you a prophet to the nations*" (*Jer* 1:5). While Jeremiah describes himself as consecrated before his birth, Luke describes John as nothing less than filled with the Holy Spirit.

John reappears in the Gospels as an adult, living in the Judean desert and baptizing at the Jordan. This "desert" was not what we consider desert; it was actually grazing land, useless for agriculture but able to sustain the sheep and goats and the occasional solitary who lived there.

Nothing is said in the Gospels about the intervening years of John's life, nor how he came to be in the desert. Some modern scholars have speculated that John was a member of the Essenes, a Jewish sect at the time which had retired to the desert and established a community there. Earlier lore, recorded in the fourth-century *Life of John* by Serapion of Thmuis, held that John was spirited away to the desert by his mother to escape slaughter when Herod's servants killed the Holy Innocents. In Serapion's *Life*, Elizabeth died when her son was seven years old; thereafter the boy was cared for by an ascetic in the desert.

The Ministry of John

St Mark's Gospel presents us with a thumbnail description of John as a Forerunner, preparing the way for One greater than he by calling people to "*a baptism of repentance for the remission of sins*" (*Mk* 1:4). In Matthew John is depicted preaching "*Repent, for the kingdom of heaven is at hand*"

Sunday before the Theophany [page 3]

(Mt 3:2). God's action in Christ was immanent; those in need of repentance had best make up their minds to do so.

Matthew singles out the Pharisees and Sadducees – the religious establishment – calling them a “*brood of vipers*” (Mt 3:7) most in need of repentance. He depicts the coming Messiah as One who “*will thoroughly clean out His threshing floor*” (we would say “clean house”) burning up the unrepentant “*with unquenchable fire*” (Mt 3:11-12).

One image from the Gospels has found its way into many icons of John baptizing. John is described as warning, “*Even now the axe is laid to the root of the trees*” (Mt 3:10; Lk 3:9), meaning that the house cleaning is about to begin. In many icons an axe is shown imbedded in a tree or tree stump to suggest this image.

In Luke specific examples for repentance are given in response to the question “*What shall we do?*” John tells the tax collectors not to extort



more money than the tax law allows. He tells soldiers not to intimidate or accuse others falsely and to be content with their pay. And he tells everyone to give alms from what they have (see Lk 3:10-14).

In St John's Gospel, another note is added to the Baptist's message. He identified Jesus as the One who is coming and depicts his own work as a testimony to Jesus. “*Behold! The Lamb of God who takes away the sin of the world ...I came baptizing with water that He*

should be revealed to Israel” (Jn 1:29, 31). .

The Baptism of Repentance

Immersion into a stream, river or bathing pool (*Mikveh*) was practiced for ritual purposes in first century Judaism. Orthodox and many Conservative Jews continue the practice to this day. Ritual baths were necessary for Jewish men in preparation for Yom Kippur or the Sabbath, for entering the temple or ascending the Temple Mount. Women were required to bathe

Sunday before the Theophany [page 4]

for ritual purity after childbirth or menstruation. Gentiles submitted to a ritual bath upon converting to Judaism.

Some differences between these ritual baths and John's baptism are obvious. Jewish ritual baths are self-administered; John baptized people into the water. Jewish baptism was a physical cleansing to achieve ritual purity; John's baptism was to signify repentance, a moral act. In John's time, Jewish people expressed repentance by offering sacrifices in the temple. Since the destruction of the temple, Jews express repentance by prayer, almsgiving or doing righteous deeds. "Rabbi Yochanan and Rabbi Eleazar both explain that as long as the Temple stood, the altar atoned for Israel, but now, one's table atones" (Babylonian Talmud, Tractate Berachot, 55a.). Hospitality to the poor had become the Jewish way of atoning for sins.



John's Baptism and Baptism into Christ

In the Acts of the Apostles, we read how St. Paul, "finding some disciples" in Ephesus, learned that they had never heard of the Holy Spirit. Hearing that they had been baptized with the baptism of John, St Paul explained: "*John indeed baptized with a baptism of repentance, saying to the people that they should believe in Him who would come after him, that is, on Christ Jesus*"

(Acts 19:4).

Christian baptism is neither a kind or ritual purification or a symbol of repentance. It is the incorporation into the death and resurrection of Christ. Through faith we are buried with Him in baptism and then rise from the water with Him in the likeness of His resurrection. This effects an organic union with Christ in His Body the Church, a result never imagined by John. As we say at every baptism in the words of St. Paul (*Gal 3:27*), "*As many of you as were baptized into Christ have put on Christ.*"



St. Gregory of Nyssa was born around 335, probably in or near the city of Neocaesarea, Pontus.^[6] His family was aristocratic and Christian - according to Gregory of Nazianzus, his mother was St. Emmelia of Caesarea, and his father, a rhetorician, has been identified either as St. Basil the Elder. Among his nine siblings were St. Macrina the Younger, St. Naucratus, St. Peter of Sebaste and St. Basil of Caesarea. Gregory's parents had suffered persecution for their faith: he writes that they "had their goods confiscated for confessing Christ." Gregory's maternal

grandmother, Macrina the Elder is also revered as a saint and his maternal grandfather was a martyr as Gregory put it "killed by Imperial wrath" under the persecution of the Roman Emperor Maximinus II. Between the 320's to the early 340's the family rebuilt its fortunes, with Gregory's father working in the city of Neocaesarea as an advocate and rhetorician.

Gregory's temperament is said to be quiet and meek, in contrast to his brother Basil who was known to be much more outspoken.

Gregory was first educated at home, by his mother Emmelia and sister Macrina. It seems likely that he continued his studies in Caesarea, where he read classical literature, philosophy and perhaps medicine.^[16] Gregory himself claimed that his only teachers were Basil, "Paul, John and the rest of the Apostles and prophets".

While his brothers Basil and Naucratus lived as hermits from c. 355, Gregory initially pursued a non-ecclesiastical career as a rhetorician. He was ordained as a Church Reader. He is known to have married a woman named Theosebia during this period, who is sometimes identified with St. Theosebia the Deaconess.

In 371, the Emperor Valens split Cappadocia into two new provinces, Cappadocia Prima and Cappadocia Secunda. This resulted in complex changes in ecclesiastical boundaries, during which several new bishoprics

St. Gregory of Nyssa [page 2] were created. Gregory was elected bishop of the new see of Nyssa in 372, presumably with the support of his brother Basil, who was metropolitan of Caesarea. Gregory's early policies as bishop often went against those of Basil : for instance, while his brother condemned the Sabellianist followers of Marcellus of Ancyra as heretics, Gregory may have tried to reconcile them with the church.



Gregory faced opposition to his reign in Nyssa, and, in 373 Amphilochius, bishop of Iconium had to visit the city to quell discontent. In 375 Desmothenes of Pontus convened a synod at Ancyra to try Gregory on charges of embezzlement of church funds and irregular ordination of bishops. He was arrested by imperial troops in the winter of the same year, but escaped to an unknown location. The synod of Nyssa, which was convened in the spring of 376, deposed him. However, Gregory regained his see in 378, perhaps due to an amnesty promulgated by the new emperor Gratian. In the same year Basil died, and despite the relative unimportance of Nyssa, Gregory took over many of his brother's former responsibilities in Pontus.

He was present at the Synod of Antioch in April 379, where he unsuccessfully attempted to reconcile the followers of Meletius of Antioch with those of Paulinus. After visiting the village of Annisa to see his dying sister Macrina, he returned to Nyssa in August. In 380 he travelled to Sebaste, in the province of Armenia Prima, to support a pro-Nicene candidate for the election to the bishopric. To his surprise, he himself was elected to the seat, perhaps due to the population's association of him with his brother. However, Gregory deeply disliked the relatively unhellenized society of Armenia, and he was confronted by an investigation into his orthodoxy by local opponents of the Nicene theology. After a stay of several months, a substitute was found - possibly Gregory's brother Peter, who was bishop of Sebaste from 381 - and Gregory returned home to Nyssa to write books I and II of *Against Eunomius*.

St. Gregory of Nyssa [Page 3]

Gregory participated in the First Council of Constantinople (381), and perhaps gave there his famous sermon *In suam ordinationem*. He was chosen to eulogise at the funeral of Melitus, which occurred during the council. The council sent Gregory on a mission to Arabia, perhaps to ameliorate the situation in Bostra, where two men, Agapius and Badagius, claimed to be bishop. If this is the case, Gregory was unsuccessful, as the see was still contested in 394. He then travelled to Jerusalem, where Cyril of Jerusalem faced opposition from local clergy due to the fact that he had been ordained by Acacius of Caesarea, an Arian heretic. Gregory's attempted mediation of the dispute was unsuccessful, and he himself was accused of holding unorthodox views on the nature of Christ. His later reign in Nyssa was marked by conflict with his Metropolitan, Helladius. Gregory was present at a 394 synod convened at Constantinople to discuss the continued problems in Bostra. The year of his death is unknown.

The traditional view of Gregory is that he was an orthodox Trinitarian theologian, who was influenced by the neoplatonism of Plotinus and believed in universal salvation following Origen. However, as a highly original and sophisticated thinker, Gregory is difficult to classify, and many aspects of his theology are contentious among both conservative Orthodox theologians and Western academic scholarship. This is often due to the lack of systematic structure and the presence of terminological inconsistencies in Gregory's work.

Gregory, following Basil, defined the Trinity as "one essence [οὐσία] in three persons [ὑποστάσεις]", the formula adopted by the Council of Constantinople in 381. Like the other Cappadocian Fathers, he was a homoousian, and *Against Eunomius* affirms the truth of the consubstantiality of the trinity over Eunomius' Platonic belief that the Father's substance is unengendered, whereas the Son's is engendered. According to Gregory, the differences between the three persons of the Trinity reside in their relationships with each other, and the triune nature of God is revealed through divine action (despite the unity of God in His

St. Gregory of Nyssa [Page 4]

action). The Son is therefore defined as begotten of the Father, the Holy Spirit as proceeding from the Father, and the Father by his role as progenitor.



Theodosius the Great (Cenobiarch) - 11th century mosaic in the Nea Moni Monastery (Greece)

The Venerable Saint **Theodosius the Great**, also **Theodosius the Cenobiarch** lived during the fifth-sixth centuries (423 AD - 529 AD), and was the founder and organizer of the cenobitic way of monastic life. The monastery

that he founded in 476 AD became known as the "Monastery of St. Theodosius", and includes his tomb. His feast day is on January 11.

Saint Theodosius was born in the province of Cappadocia in the village of Mogarissus. His parents Proheresius and Eulogia were very devout.

Endowed with a splendid voice, he zealously toiled at church reading and singing. St Theodosius prayed fervently that the Lord would guide him on the way to salvation. In his early years he visited the Holy Land and met with St Symeon the Stylite (September 1), who blessed him and predicted future pastoral service for him.

Yearning for the solitary life, Saint Theodosius settled in Palestine into a desolate cave, in which, according to Tradition, the three Magi had spent the night, having come to worship the Savior after His Nativity. He lived there for thirty years in great abstinence and unceasing prayer. People flocked to the ascetic, wishing to live under his guidance.

Before his death, St Theodosius summoned to him three beloved bishops and revealed to them that he would soon depart to the Lord. After three days, he died peacefully at the age of 105, in 529 AD.

REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

MAJOR CRAIG M. EYMAN DO~ is Fr. Bryan's 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

JOHANN WELLER USAF ~ are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and is serving at Fort Benning, GA. His brother Rory has been deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He has completed Basic Training and was deployed to Korea on September 9, 2013.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona.

Please inform Fr. Bryan of any changes.

May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. [If you leave early you do not fulfill your Sunday obligation.] We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. At the conclusion of the Liturgy, all should come forward to kiss the Holy Cross, or be anointed with blessed oil, and share in the Blessed Bread. Then join us in our St. Mary Hall for our Coffee Social. THANK YOU FOR JOINING US!